The Inquirer

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THE ERA OF THINGS?

NOT many people were excited by the first crossing of the Atlantic by an aeroplane. This took place in 1919 by Alcock and Brown. They landed in a field or bog in Co. Galway, Ireland. The crossing was regarded as rather an eccentric act by a couple of reckless men. Aeroplanes were not intended to cross the Atlantic.

Millions of people have been stirred by pride and interest at the crossing of the Comets.

The aeroplane today occupies a different position in the consciousness of people from thirty years ago. It may be said that everyone is aeroplane-conscious. In a sense the aeroplane has been created because more and more people have become aware of it. And it, and other new objects of which men have become conscious, have changed the face of the globe in the imagination of men. The maps of today depicting the surface of the globe are very different from the maps of yesterday. It is probable that modern youth have a different impression of the physical world on which they live from that of their fathers.

It is the contention of an exciting and visionary book that should be read (*Saving the Appearances: A Study in Idolatry, by Owen Barfield, Faber and Faber, 21s.*) that this change in the representation of objects, as perceived by man's consciousness, is constantly taking place. And taking place in the modern world with challenging rapidity. No one person, as it were, sees an object with his own eyes; he sees it with the eyes of his day and generation. The men of today see an aeroplane, and see it more clearly and regularly, than men saw an aeroplane forty years ago. The individual person's perception comes not only from his own consciousness but from the collective consciousness around him.

Art and Science

And this is true for every object. A tree is seen by a contemporary man in a different form, if only slightly, from that seen by a man fifty years ago. The artists who have depicted trees on their canvases have changed the collective vision of them; and science has considerably changed the collective impression of them. So true is this that it would be impossible for a modern artist to depict a tree in the manner of Constable (to take a convenient period of time) unless, of course, he made a great effort to imitate Constable.

But supposing these objects now seen by the contemporary consciousness become separated from any life or existence beyond themselves? Supposing, in addition, they appear to have no inner life? Supposing they become just *things*, with no life in them or beyond them. Supposing for masses of people the Comet becomes a *thing*, something to be admired for its own sake; and all capacity in the admiring people is lost for participation in any life beyond the Comet, and beyond similar objects? What then?

The Nightmare

A universe full of *things* becomes a nightmare, and the nightmare might march on to the conclusion of the human race destroying itself because it lives with things and things alone.

It is Mr. Barfield's contention that the human consciousness has evolved with the physical evolution of the universe. There has been no division between the two. Physical evolution has not taken place without the participation of the human consciousness. And this is as true in the day of the Comet (the reviewer's illustration) as in the days of the dinosaur.

Mr. Barfield looks forward, for mankind's salvation, to a new kind of participation by the human consciousness in the seeming material universe. There is no return to the past. Man has to live with what "science" creates. The idols of today, the *things*, must be transformed into forms or objects through which men can participate in what might be described as the life of the spirit.

The Imagination

In short, the activity of the imagination, or the creative activity of the spirit, is as essential as the creation of things. It is this truth which is being partly overwhelmed by the collective activities of today. Where, it may be asked, will be the place of the creative imagination in the scientific civilization of the future? If imagination is not there, than there will only be idolatry with the fate that is attached to that.

Mr. Barfield's book is one of those books with a hidden vision that may very well be lost under the messages of more bulky volumes. It is quickened by an unusual insight that may be found in its exciting arguments. But a warning must be made. The author seems to conceive that what he calls "final participation", that is the kind of participation in the universe that will save mankind, will come through some form of traditional Christianity. He writes with some splendour about this. But may not this be seeing humanity through the collective consciousness of Christianity? What of the consciousness of the rest of the human race? Imagination may have to work upon the inner life of all religions as never before.

"DEAR AUNT EMILY"

SCIENTISTS ON TRIAL

From a Correspondent

Dear Aunt Emily,

Thank you ever so much for sending us the two tickets you couldn't use for the *Scientists on Trial* meeting on September 22 at the Central Hall. It was rather short notice, you know (with the children to think of, it's not quite as easy for us as it is for you to drop everything and join a trek to Aldermaston, or to the Central Hall, Westminster, for that matter), but Enid managed to find a sitter-in, and we made it.

I know you look on Enid and me as backsliders because we haven't tumbled into the *Campaign for Nuclear Disarmament* over the head, as you have. (How did you get on at Aldermaston, by the way? We felt rather guilty as we settled into our comfortable seats—*your* seats—at the Central Hall, thinking of you parleying with Sir William Penney through the wire netting. We saw the photos in the paper next day: Donald Soper was clear enough, but we just couldn't make you out among the crowd at the back.) Well, it's *not* that we are any less alive than you are to the dangers of nuclear war—with the children, how *could* we be? It's just that we don't seem to see the whole problem in simple black and white, the way you do. We're just built differently, I suppose. I never was one for taking "short cuts", and this idea of unilaterally renouncing The Bomb seems very much like a short cut to me.

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Anyway, I was going to tell you about the meeting. We got to the Hall in good time, and found some decent seats, managing to elude the various characters in burberries, berets and beards with their stocks of leaflets and papers. (All except one, who sat just behind us during the meeting and kept interjecting "Irrigate the deserts!" in quite an audible voice whenever there was a lull in the argument.) Please don't think I'm making fun of people who have enough individuality to stand up for their convictions, and enough courage not to mind being thought cranky. I respect them for it, but I sometimes wonder whether they study their customers properly. After all, it's sceptical folk like Enid and me who've got to be won over to their point of view, and if they can't win us over they're not going to cut much ice with the public as a whole.

Having said that, let me go straight on to say that this turned out to be a fascinating meeting.

Whoever thought up the idea of *Scientists on Trial* as the framework of a *Nuclear Disarmament* meeting deserves top marks. People these days are not drawn to straight speech-making, especially if the speakers are trying to sell an unconventional and rather unpalatable viewpoint. If those two tickets had been for a gathering to be addressed in three straight speeches—even speeches by Linus Pauling, Cecil Powell and Marcus Oliphant—I'm sorry, but I'd stayed at home and listened to the *Goon Show*. But for three leading scientists to let themselves be cross-examined in public by a quartet of skilled interviewers of all political complexions—that sounded like a good programme to me, and so it turned out.

(By the way, let me put in here—I know it'l warm your heart—that if we had had any slight doubts whether we'd come to the right meeting, they would soon have been dispelled by the presence, wandering about the platform, of Canon John Collins, Victor Gollancz, and—you've guessed?—Kingsley Martin. I know I pull your leg at times about your progressive "idols", but I do take my hat off to them for their perseverance in good causes, even if I sometimes find it hard to go the whole way with what they say—or the way they say it.)

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Well, the platform was arranged rather like *Press Conference* on TV: scientist-witnesses sitting along one table, interrogators along another at right angles to it, each with a microphone and a placard with his name on it. In the centre was the chairman, Ritchie Calder (who chaired the whole thing excellently, by the way).

One of the placards on the scientists' table was inscribed "L. PAULING", which looked hopeful (remember the fuss there had been at London Airport when he arrived there a few weeks ago: since then he had been to Austria, and nobody knew if the Home Office were going to let him come back to be at this meeting tonight). And when the speakers came, quite unobtrusively, on to the platform, there was a ripple of talk through the hall, followed by warm clapping, when it was seen that "L. Pauling" was indeed there, beaming on us all like a benevolent retired vulture, between C. F. Powell (of Bristol), pale, ascetic, responsible-looking, and Marcus Oliphant (of Canberra), rubicund, white-haired, composed, like somebody's favourite uncle.

And in came the four questioners, introduced by Ritchie Calder in a few pithy phrases: Margaret Lane, biographer of Beatrix Potter and Edgar Wallace, and in private life the Countess of Huntingdon (but looking, I imagine, much more *chic* than her eighteenth-century predecessor in title who founded the "Connexion"); Ludovic Kennedy, of *Murder Story*, and Rochdale; Keith Kyle, political editor of *The Economist*; and Neil Lawson, "counsel for the prosecution", as the chairman called him.

Very soon the battle was on. I'm almost right in calling it a battle, a friendly battle for the truth. The questioners clearly didn't know what the scientists were going to say, and didn't intend to let them get away with any slipshod thinking or woolly answers. And the scientists didn't know what was coming, and didn't care; they were there to answer what was thrown at them to the best of their knowledge and belief.

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The questioning was opened by Ludovic Kennedy, who hammered away tenaciously at the point that the public were bewildered by conflicting scientific estimates, and by the magnitude of the figures which were bandied about; they didn't see it as a pressing *personal* risk at all, but just an exercise in statistics. Could the scientists give an answer which could be related to a particular place, a particular period of time, a particular body of people, in understandable *human* terms. For instance, added Keith Kyle, was there any evidence that there were more deaths due to cosmic radiation in Tibet, on a high mountain plateau, than in San Francisco, at sea level?

The scientists had to concede from the start that you would probably never be able to say for certain, "this man died of leukaemia", "that child was born an imbecile" *because of* nuclear testing. On the other hand, it was quite inevitable, from the statistics, that *some* fatal illness, *some* child defectiveness would be caused—indeed, had already been caused—by nuclear tests. It would be prudent, said Dr. Powell, to act on the most pessimistic estimate. A year's testing, suggested Dr. Pauling, could cause 15,000 defective births. That, he said, was a "mean" estimate: the minimum to be expected from the results of bomb tests at their present scale was 3,000 defective births a year (a large enough figure, in all conscience ?), or it might be as high as 75,000 a year. Every time we explode a test bomb, in short, we ensure the birth of a number of defective babies.

The evening's questioning was quiet and sincere, and sincere were the thoughtful answers. No passing of resolutions: no onslaughts on policies or politicians: just facts, suggestions, thought. All too soon, it seemed, Enid and I were on our homebound bus, talking it all over, differing here and there, but agreeing, we found, on fundamentals.

What next?

The meeting didn't convert me to unilateral disarmament by this country. But it did stimulate me to look at the facts again, not to skip the newspaper articles and editorials on nuclear bombing because they were too complicated—or too frightening—but to look the facts in the face as facts to be met and dealt with. If we can have a thinking public opinion, and not a frightened or apathetic public opinion, much will be achieved.

People who think, and are not afraid, are what is wanted. And if one man's thinking leads him to join Civil Defence, and another man's thinking leads him to march to Aldermaston, that doesn't seem to me to matter, so long as each man really does think, and keeps on thinking and searching out the facts. We'll talk more about this when we see you next.

Thank you again for the tickets. Sorry you haven't made two converts: you have at least wakened up two ostriches!

Your affectionate nephew,

Harold.

FAITH AND UNDERSTANDING

"ARE GOD AND NATURE THEN AT STRIFE?"

(Continued)

By Arthur J. Long

IN my previous article, I outlined the difficulties posed by the fact of physical evil, an aspect of an age-old problem which seems to be felt with especial keenness in modern times. My present task is to indicate the lines along which a possible solution may perhaps be found.

As I have already tried to show, the traditional Fall-Theory of the Christian Church is of no real help, since it does not relieve God of ultimate responsibility for evil, while any form of dualism—the view that there is an evil power in the universe, working against the good, is also intellectually unsatisfactory (since it leaves the whole question of the ultimate origin of the universe unsolved) and quite incompatible with the basic outlook of Christianity. As Canon C. E. Raven argues in his *Creator Spirit*, Christians must be in some sense monists and not dualists—believers, that is, in *one* ultimate Power in the universe, and one only. The question which we have to decide is whether this Power can be regarded as good. Faced with the facts of physical evil, can we still believe that God is love? I think we can. What we have to do is to consider the end product of the evolutionary process, the unfolding of which by modern science has so greatly intensified our awareness of evil. The end product is clearly man, with his capacity for love and sympathy, his concern about evil, and his appreciation of values. The fact that man himself is troubled about the evil entailed in the process which has given him birth is of supreme significance.

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The nineteenth-century agnostic, Thomas Huxley (the original agnostic incidentally, for it was he who coined the term), was one of the first to realize the problems posed by the theory of evolution. Unlike many of his contemporaries, he was not filled with optimism when he surveyed the evolutionary scene. He insisted that it was man's duty to repudiate entirely the "gladiatorial" view of existence, epitomized in the Darwinian hypothesis. The "microcosmic atom", he said (by which he meant man), had found the "illimitable macrocosm"—the universe—guilty. He apparently failed to realize that this same microcosmic atom was itself the product of the macrocosm. From the Christian standpoint this is fundamental. The fact that man is desperately concerned about the evil in nature is itself evidence that the evolutionary process which has given him birth is not wholly evil, and once the existence of God is accepted, it seems reasonable to conclude that this same evolutionary process must be an expression of his purpose and his goodness—the means whereby he seeks to realize in finite creatures the values which are an eternal part of his own nature. In other words, Paul may have been even nearer to the truth than he realized when he spoke of creation waiting, with eager expectation, the revealing of the sons of God. We may legitimately presume, therefore, that the evil entailed in the evolutionary process must be permitted by a good God, either for some unknown reason (this being the view of the late Bishop Barnes) or because an evolutionary process involving as its inevitable by-products such evils as pain and disease and catastrophe is itself a necessary pre-condition of the emergence of free moral agents. This is the view of the Cambridge theologian, Dr. F. R. Tennant, whose learned *Philosophical Theology* contains an exhaustive treatment of the problem of evil from an evolutionary point of view.

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There are those who argue, of course, that there is no reason why we should not suppose that moral man has evolved from a non-moral universe. This is the view of many modern humanists such as Sir Julian Huxley, and it is certainly a possibility. But there always seems to be something inherently unsatisfactory and obstinately baffling in the notion of a blind, non-moral universe, the resultant of chance forces, suddenly becoming moral and purposive—or, at any rate, producing a being both moral and purposive. The much more reasonable alternative, surely, is the notion of a moral God, striving by and through the whole process of evolution, to create moral beings akin to himself.

Physical evil then, no less than moral evil, must be thought of as something permitted by God, as a necessary element in the very process by which the sons of God are revealed. This does not mean, of course, that evil is *willed* by God. As Dr. Leslie Weatherhead, that skilful master of vivid illustration, points out in one of his published sermons, there *is* a distinction between what is permitted and what is willed. When a child is learning to walk, his parents occasionally *allow* him to tumble. But they do not *will* him to fall. If they did, they would push him over.

If it be asked how natural catastrophes such as floods and earthquakes can be regarded as necessary elements in the progress of man, the answer would seem to be that these calamities, like the true accident (as when a man, walking along a street, is struck and killed by a falling tile), are best regarded as inevitable consequences of the rule of law in the physical world, without which life would be impossible. If I may quote from Dr. Tennant: "That there could be a determinate evolutionary world of unalloyed comfort, yet adapted by its law-abidingness to the development of rationality and morality, is a proposition the burden of proving which must be allotted to the opponent of theism". It is perhaps worth remembering, in conclusion, that the death and destruction involved in natural calamity are not necessarily a problem at all to those who believe in immortality, and who are persuaded, with Paul, that neither tribulation, anguish, life, death, nor any other created thing, shall ever be able to separate us from the love of God.

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It would be foolish to pretend that what I have said constitutes a complete answer to the problem of physical evil. There are clearly many difficulties in the view for which I have been arguing—but, as the great liberal Anglican, Dr. Hastings Rashdall, once said, "The man who declares that he has got a theory of the universe which involves no difficulties is simply a man who does not think". It may very well be that there are certain inevitable tensions in life which can never be entirely resolved, and that chief among them will always be the problem of evil. This is the position of Dr. Albert Schweitzer, who definitely believes that, in a certain sense, God and Nature *are* at strife. He has placed it on record that, for him, there can never be any satisfactory explanation of evil. We do not find the God of Love in Nature, he says. But know him only from the fact that he first reveals himself to us, in the inmost depths of our hearts, as the Will-to-Love. Here is inevitable tension from which we cannot escape. No explanation can ever provide a complete answer—certainly not the simplest explanation of all, that God is not good. If the ground of the universe is non-moral, then the emergence of goodness becomes no less of a problem than the fact of evil to those who believe in the goodness of God. It is often conveniently forgotten that the companion problem to the problem of evil is the problem of good.

As Schweitzer himself has so magnificently demonstrated in his own life, the real answer to the problem of evil is practical and not speculative. If we are troubled by the fact of evil, this in itself is a clear indication that God is love, and as beings created in his image, we cannot but seek by every means in our power to ease the burden of the world's pain, striving to share to the full in the divine task of redemption and reconciliation, and trusting all the while with Tennyson:

"... that somehow good
Will be the final goal of ill,
To pangs of nature, sins of will,
Defects of doubt, and taints of blood;

That nothing walks with aimless feet;
That not one life shall be destroyed,
Or cast as rubbish to the void,
When God hath made the pile complete."

VISITING AMERICAN UNITARIANS

By John Kielty

ON July 19, I landed at Boston airport, and was met by Mrs. F. B. Frederick, chairman of the International Affairs Institute Programme Committee, and Dr. and Mrs. Dana McLean Greeley. After greetings, I was whisked off to Star Island, where I was to be minister in residence for the International Affairs Week, which meant preaching six mornings on a theme connected with the programme. It was a wonderful reintroduction to American Unitarians, for here were 200 of them on one small island living together for a week. Excellent speakers, who were fully informed upon their subjects, dealt with the problems which face our world in North Africa, the Near East, China, and Russia, and the discussion groups were of a high order. I attended each in turn to answer questions about our movement in Great Britain and the British way of life generally.

Back in Boston, I attended an informal dinner party at Dr. Greeley's house, along with our president, Mr. Ede, Miss Ede, the Rev. Arthur Peacock, the Imam of Woking Mosque, K. B. Rhabbani Khan, and two American ministers, the Rev. Charles Forman and the Rev. R. D. Richardson, both of whom are well known in this country. The next day I preached at the Pilgrim Father's Church in Plymouth, and had a good look round, especially at the model of the early settlement being erected on a hill on the outskirts of the town.

I then spent eight days in Boston area visiting old friends and making contacts with the officers of the American Unitarian Association. Dr. Greeley, who was elected president in succession to Dr. F. M. Eliot in May last, is most anxious to maintain and even improve the existing contacts between our two bodies, and we talked of several ways in which this could be done. Dr. Greeley hopes to be present at the opening of Essex Hall on October 25 as leader of an American delegation. The next Sunday I preached at Quincy, in the Chapel of the Presidents, so called because John Adams and his son John Quincy Adams, both Presidents of the U.S.A., are buried there. As at Plymouth, I was warmly welcomed and met some old friends.

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The following Tuesday I flew to Boston with the leaders of American Unitarianism, and we got down to the final plans for the Congress. Of that Congress, Mr. Peacock has already written at length. Personally, I much enjoyed the excellent fellowship and hospitality, but was somewhat disappointed at the failure, as I thought, of the speakers at the main sessions to deal with the subject of the Congress with one worthy exception, Rabbi Freehoff. The panel discussions were well attended and afforded ample opportunity in spite of the size of each, about 100 persons, for participation by all. Sunday afternoon tea in the homes of Chicago friends was an excellent idea and greatly appreciated by all delegates. If one is slightly critical of the evening speakers, only the most churlish would complain about the hospitality of our hosts in Chicago. They left no stone unturned to see that we were happily housed and amply fed and generally made to feel that our visit had made their year.

The Congress began with a dinner at which about 800 delegates sat down. Mr. Ede made an excellent speech as president of the I.A.R.F. This was the first of three such functions. The next Tuesday we had the All-Congress Luncheon, at which I acted as toastmaster, though in Britain we should call it chairman. This was something of an ordeal, as owing to the necessity to use the cafeteria mode of service, the eight to nine hundred present found themselves finally seated about forty minutes late. Thus Dr. Preston Bradley, the main speaker, found himself with only twenty minutes instead of the forty to which he is accustomed. He responded nobly to the challenge and treated us to a remarkable exhibition of Irish-American oratory for twenty-two minutes. The final dinner took place on the Thursday evening after a day of sightseeing by foreign delegates and of meetings by the executive committee. An excellent meal was followed by another splendid address by Mr. Ede, who welcomed his successor, Dr. Ernest Kuebler, as president of the I.A.R.F.

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Next day I flew back to Boston and on Sunday preached at the Arlington Street Church, where Union summer services are held in conjunction with the First and Second Unitarian Congregations. A fine congregation, some excellent singing, and another warm welcome. In the afternoon I attended the baseball game between the Red Sox and the Yankees, bitter rivals always. It was very exciting, ending in a score of 6—5 in favour of the home team, so most folk were happy. The remainder of that week was taken up with a breakfast and two receptions to the foreign delegates and visiting friends in and around Boston in warm weather, though not so hot as in Chicago or in Boston earlier.

On Sunday I preached in the First Baptist Church, Providence, Rhode Island, where seven congregations combine for Union services each summer, and note, the Unitarians are cordially included. This is the oldest Baptist church in America, and two years ago John D. Rockefeller, jun., gave half a million dollars to restore it. That restoration has been carried out with the maximum of skill and good taste, and so a real gem of eighteenth-century architecture saved for future generations. This service was broadcast. That same morning was televised a panel discussion in which I had taken part along with Chief Justice U Chan Toon, of Burmah, Mr. Imaokah, of Japan, Dr. Klotzle, of the Universalist Service Committee, with Dr. Kuebler in the chair. This was on the Chicago Congress, and had been recorded the previous Monday. It was of half an hour's duration.

In the afternoon Mr. Carter and I married the elder daughter of Mr. and Mrs. F. B. Frederick in Milton Academy Chapel, the Unitarian Church being out of action owing to organ repairs. The Fredericks were at the Liverpool Assembly Meetings as Fraternal Delegates from the A.U.A., of which Mr. Frederick is the Counsel. In order to take the wedding I had had to obtain a licence from the Commonwealth of Massachusetts, and now possess a simply magnificent document duly signed and sealed by the Governor.

My last Sunday I preached at the Old Ship Church at Hingham. This church dates from 1681 and is the oldest place of worship in America still in use. That afternoon I travelled to New York *en route* for home. As my train was late, I missed hearing myself broadcast in the series "This I know" which I had recorded earlier in the week for the Massachusetts Council of Churches. Thus I broadcast twice and was on T.V. once in just over a week, a distinct contrast to our experiences with the B.B.C. The offer of tape recordings and vision recordings of the Congress, to be supplied to them for use here after the Congress, was politely refused on the grounds that they already had their plans for that period; the offer was made to them in early June! In some parts of the States, at least, they are clearly more liberal religiously than our broadcasting people here, yet, I understand, it is commercial firms which donate time to enable the churches to do these broadcasts.

Everywhere I went I was conscious of a deep desire to ensure that I was made welcome and enjoyed myself; I saw a people genuinely concerned about the religious side of the great issues facing mankind today, and eager to hear another point of view. This was an America one hears too little of, yet is a very real facet of American life and thought.

Correspondence

Letters should be addressed to the Editor, "The Inquirer", 14 Gordon Square, London, W.C. 1. They should not in general exceed three to four hundred words in length.

Minimum Stipends

SIR,—Your front-page article of September 20 on "Chicago, the Aftermath", contains one deeply disturbing phrase, "Why is it one of the permanent assumptions of English Unitarianism that ministers should be content with the minimum stipend. . . .?" I cannot think that our ministers really are, or should be, content, or else there would not be so many empty pulpits.

Dorothy Tarrant rightly says this week that "our ministers choose to preach their gospel", but are we not in fact enjoying the luxury of their spiritual guidance at the expense of their poverty? We are unwilling to face the fact that we expect them to be satisfied with stipends that bear little or no relation to present salaries, in, say, teaching, which is the nearest comparable profession, and pensions that are painfully inadequate.

I have served on the City Council in Birmingham since 1945, and have some knowledge of the salary scales of teachers in the Education Department, and of University Staff, and I can think of no post that does not carry a salary higher than the minimum stipend, plus a reasonable pension. Do we as a body think it right to go on paying as we do? Can we afford not to consider the whole question most carefully, and most urgently? A religious community which is deliberately blind to the hardships it inflicts on its own ministry is spiritually dishonest.—Yours,

Birmingham. *E. M. Crosskey (Mrs.).*

SIR,—In the editorial column of the issue of September 20, referring to the appearance of American ministers, the question is asked: "But why are not our ministers as smart, exuding prosperity and confidence?" Why not, indeed?

As one of the delegates to the Chicago Conference, I was visiting America for the first time. I feel quite certain that we in this country have a body of ministers that compares favourably with those of any other country. But we do not deserve them, and we shall not encourage and attract men of the present and past calibre if we continue our present treatment.

In America, the minister's salary quite rightly ranks with that of a university professor. There may be some who consider that the minister's mind should be set on things spiritual, and not material, but why on earth should this view be applied to his wife and family? Are we satisfied that the stipend of some of our ministers is less than that of the local dustmen?

Let us face it. Many of us are in a rut. We must move and be alive, or many of our congregations will fade away and die. Some of them seem wrapped in the comfortable present, and do not seem to care about the future.

How much does your church mean to you? This question was asked by the chairman of the church finance committee in at least one of the churches we visited. This man considered it to be his duty to visit every member of the congregation at the time when the church budget was being produced. His experience was that when each member understood and accepted his obligations to contribute to the wellbeing of the whole church life, he usually increased his contribution fivefold.

One church with a substantial endowment decided that its running expenses should be met entirely out of the congregational subscriptions, leaving the endowment income available for expansion and development.

Of course it is true that prosperity attracts prosperity, but enthusiasm also attracts enthusiasm.

The editorial article posed the question, "How do we get out of our vicious circle?" I suggest a first step is for all members in our denomination to consider raising their annual subscription to five times its present amount. In a short time it should be possible to have ministerial salaries raised to a realistic level.

Is it then beyond us to devise ways of attracting people to our churches? The Americans give their time and attention to this, and are achieving a remarkable success. In Pittsburgh, for instance, the church has grown so enormously in the last ten years that two new churches have been opened in other parts of the city, yet the congregation is still nearly 800 and increasing.

American methods would not necessarily be successful here, but we should not be afraid to launch out and try new methods.

Is it too much to hope that we may once again become an alive and growing movement, and not a declining one?—Yours,

Croydon. *E. Q. Smith.*

A Common Statement

SIR,—I have taken an active part in Unitarian Church activities for some eight years, although for many years before I had had no interest in organized religion.

While I have never regretted joining the movement, I have been many times perturbed by the lack of general agreement on basic religious principles. I follow week after week, with great interest, the letters on the subject in *The Inquirer*, but these seem to get us nowhere.

I have in mind the case of the unfortunate person, burdened with sorrow or anxiety, coming to the Unitarian Church for spiritual advice and guidance. The only possible reply which can be made, as far as I can see, is something as follows:

"We are terribly sorry, but at the moment we cannot be of much help to you because, you see, we have been arguing among ourselves on this subject for at least fifty years, and still have reached no general conclusions. Some of us believe in the existence of God, but some do not. Some think there is a life after death, while others have their doubts. Some of us are theists, some agnostics, some humanists. Most of us agree that orthodox Christianity is gravely mistaken, although we have not yet decided on a working Unitarian substitute which we can offer.

"If you would like to inquire again in, say, twenty years' time, we may be able to guide you. Until then we can only advise you to seek help, misguided though it may be, from our orthodox friends."

In a recent Sunday newspaper article on T. S. Eliot, the eminent poet, it stated that he had been brought up as a Unitarian, but that his most important moment was when he became a member of the Church of England. It continues: "He was converted to religion by Bertrand Russell's arguments against religion". Later it states, "In his freethinking (i.e. Unitarian) days, he wrote cuttingly of True Church gathering in its dividends".

I rankled when I read this, but on second thoughts wondered if these opinions might not be a little justified.

We claim that views on religion change with time and consequently no static creed is possible. After at least fifty years of argument on the subject, exactly what general conclusions have we arrived at? If none, shall we ever do so?

Could not some provisional broad religious principles acceptable to all (except perhaps rank materialists) be agreed upon, with the proviso that these will be amended later as necessary.—Yours,

Gosport. *L. W. J. Whitham.*

Unco-operative Co-operation!

SIR,—It was interesting and humiliating to read, here in Malta, where I am engaged in a Government assignment until well into December, that my lifelong friend, the Rev. Reg Sorensen, M.P., has been denied access to a Methodist pulpit in York because he is a Unitarian.

It is even more alarming to learn that the Co-operative Press has refused to publish a letter from Mr. Sorensen on the grounds that this might lead to religious controversy!

The ironical element in the situation is that the occasion was to celebrate International Co-operative Day, the elementary objective of which is, I presume, to declare to the world at large the freedom of the Co-operative movement from prejudice in respect of race, colour and creed.

The Co-operative movement must have widespread membership amongst Unitarians, and we shall all share regret that its apparent growth in commercial enterprise seems to have stultified its once well-known capacity for the defence of freedom of speech and apparently in this case freedom of the Press.

One can only hope that the parson nominated by the Co-operative movement in place of Mr. Sorensen will say nothing that will disturb the complacency of the movement.—Yours,

Ernest Green.

Communion Service

SIR,—Perhaps I may be allowed to comment on Mr. Malcolm Rutt's most interesting letter on the Communion Service. Mr. Rutt dislikes this service because of its connotation with the doctrine of the Atonement. It should be remembered, however, that at least three traditions are involved. The Catholic believes that both the death of Christ and the Holy Communion are propitiations. The Evangelical believes that the death of Christ only propitiates. The Liberal Christian does not believe in the propitiation either of the death of Christ or of the Holy Communion. But he partakes of the bread and wine because of his love for the Son of Man. He would feast with Him on earth, as did the first disciples. It is his hope and prayer that someday he may be gathered with the saints and the blessed who feast with Him in paradise.—Yours,

Co. Down, N. Ireland. *A. Elliott Peaston.*

OPENING OF ESSEX HALL

The Opening of the new Essex Hall will take place on Saturday, October 25, at 3 p.m. It is hoped that Mr. Ronald P. Jones will be sufficiently recovered from his accident to be able to perform the ceremony.

INVITATIONS have been issued to Essex Hall Trustees, Members of the General Assembly Council, Members of the Appeal Committee (in each case including wives), Presidents of District Associations and National Organisations within the Assembly, representatives of the Free Church Federal Council, the Salvation Army, the Society of Friends, the Dean of St. Paul's, the American Unitarian Association, the Universalist Church of America, the I.A.R.F., and the Press. The few remaining places have been assigned to persons whom all would wish to see included. Thus the gathering will be a representative one and as the Hall will only accommodate 160 persons, it will be filled.

Conscious of the great interest in this event and in order to try to meet in some measure the desire of so many to be at Essex Hall on the great occasion, the Trustees are arranging that the Opening Ceremony shall be relayed to two offices on the Second Floor. This will provide additional accommodation for 80 persons. THE FIRST who apply direct to the Secretary, General Assembly of Unitarian and Free Christian Churches, Essex Hall, 1-6 Essex Street, London, W.C.2, will be supplied with a ticket. While they will not see the ceremony, they will hear it and it is hoped to arrange for them to see over the building after the ceremony has concluded.

J.K.

CROSS ST. CHAPEL, MANCHESTER

REBUILDING FUND APPEAL

List of Donations to August 31, 1958

£	s.	d.	
1,000	0	0	General Assembly of Unitarian and Free Christian Churches.
500	0	0	Manchester District Association of Unitarian and Free Christian Churches.
262	10	0	The Elizabeth Rathbone Charitable Trust.
250	0	0	Sir Felix Brunner, Bart.
105	0	0	Imperial Chemical Industries Ltd.; Williams Deacon's Bank Ltd.
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8	0	0	Mrs. E. S. and Miss M. S. Grundy.
6	10	0	Pendleton Unitarian Church.
6	1	3	Hindley Chapel.
5	5	0	Acme Tin Stamping Co. Ltd.; Dr. O. F. W. Atack; J. F. Bolton; Blackley Unitarian Chapel; Alm. Bradley; B. S. Brown and Son Ltd.; Harold Cliff; Mrs. E. M. Crossley; S. F. Dunkley; Mrs. B. Dowsall; Gateacre Chapel; Groves and Whitnall Ltd.; G. Ward Hartley; John Horrocks; Mr. and Mrs. Harry Jackson; Lancs. and Yorks Reversionary Interest Co. Ltd.; Manchester Chemical Co. Ltd.; Manchester and District Unitarian Women's League; Norbury, Lockwood and Co. Ltd.; Northern Sunday School Federation; H. C. R. Pearson; Harry L. Price and Co.; C. W. Provis and Sons; E. A. Radford; Edwards and Co.; Edward Robertson; Professor F. J. M. Stratton; Miss Dorothy Tarrant; Vaughan and Gregg; E. H. Webb.

(A concluding list will be published next week.)

Ernest A. Lear

The Rev. Ernest Lear collapsed and died without recovering consciousness while attending a meeting of the Berkhampstead Rural District Council on September 18. He was 59 years of age.

A native of Shrewsbury, in 1933 he became Lay Pastor at Astley and attended the Unitarian College as a General Assembly student, qualifying for ministerial status in 1936. That same year he moved to Hale, where for fifteen years he exercised a great influence in the district. He entered the Urban District Council, and in 1950 became its chairman. A big man, he was not a strong man, and in 1951 he withdrew from the ministry and went to live in the little village of Wilstone, near Tring. He was the postmaster there and ran the village shop. Some five years ago his heart began to give trouble, and for a while he was a complete invalid. Partial recovery enabled him to take on a more active life, and a year ago he joined the Rural District Council. For some years he also took a keen interest in the Watford Fellowship, attending service when health permitted and also taking services on occasion. In the councils of the little group, his advice was much valued.

All his life he sought to serve, and no one in trouble came to him in vain. He was a sympathetic listener, and at Astley and Hale and in the little village at Wilstone, the community came to regard him as guide, philosopher, and friend.

The funeral service at Wilstone and the cremation at Golders Green were taken by his old friend, the Rev. John Kielty, on September 23.

THE CALENDAR OF THE CHURCHES

SUNDAY, OCTOBER 12, 1958

Aberdeen, Unitarian Church, Holburn Street, 11 and 6, Rev. W. B. Tavener
Aberystwyth, New Street Meeting House, 11, Mr. T. Islwyn Nicholas
Altrincham, Dunham Road Chapel, 11, Rev. A. W. Vallance, 6.30, Rev. John Gill
Ainsworth, Unitarian Church, Knowsley Road, 11.15 and 3, Rev. B. Gill
Astley, Unitarian Chapel, Manchester Road, 6.30, Supply
Bath, Trim Street Chapel, Unitarian, 6.30, Rev. S. Spencer
Belfast, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. Agnew
Belfast, First Church, Rosemary Street, 11.30 and 7, Dr. H. J. McLachlan
Bessels Green (nr. Sevenoaks), Unitarian Church, 11, Rev. John Kielty
Billingshurst, Free Church, High Street, 11, Mr. G. E. Prentice
Birkenhead, Unitarian Church, Bessborough Road, 6.30, (October 26), Miss H. Dennis-Williams
Birmingham, Church of Messiah, Broad Street, 11 and 6.30, Rev. Gordon Stuart
Birmingham, Waverley Road Church, and Hurst Street Mission, Small Heath, 6.30, Rev. H. L. Short
Blackpool, North Shore, Dickson Road, 10.45 and 6.30, Mr. E. A. West
Blackpool, South Shore, Lytham Road, 11 and 6.30, Mr. Frank Lewis
Bolton, Bank Street, 2.30, Sunday School, 10.30 and 6.30, Rev. E. Shirvell Price
Bolton, Unity Church, Deane Road, 10.30 and 6.30, Rev. Arthur J. Long
Boston (Lincs.), Unitarian Chapel, Spain Lane, 6.30, Rev. Henry Hall
Bournemouth, Unitarian Church, West Hill Road, 11, Rev. Lawrence Redfern
Bradford, Broadway Avenue, 2.15 and 6.30, Mr. Wm. Lloyd
Bradford, Town Hall Square, 10.45 and 6.30, Rev. Frank A. Bullock
Bridgwater, Christ Church, Dampiet Street, 3, Sunday School, 6.30, Rev. W. R. Mellor
Bridport, Unitarian Chapel, 11 and 6.30, Rev. G. Randall Jones
Brighton, Christ Church, Unitarian, New Road, 11, Rev. John Rowland, 6.30, Rt. Hon. J. Chuter Ede
Bristol, Lewin's Mead Meeting, 6.30, Rev. E. Shirvell Price
Bristol, Oakfield Road, 11, Rev. A. H. Birtles, 6.30, Mr. R. L. Nicholson
Burnley, Unitarian Church, Trafalgar Street, 3, Rev. L. Hallsworth
Bury, Bank Street, 11 and 6.30, Rev. F. M. Ryde
Cambridge, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. Stewart Carter
Cardiff, The West Grove Unitarian Church, 3.30, (Welsh), 6.30, Rev. Roy John
Chatham, The Church of the Great Companions, Hamond Hill, 3, Mrs. Inge Hyde
Cheltenham, Bayshill Unitarian Church, Royal Well, 3, Sunday School, 6.30, Rev. John M. Quinn
Chester, Matthew Henry's Chapel, Trinity Street, 11, Rev. L. A. Gribble, 6.30, Rev. C. A. Piper
Chesterfield, Elder Yard Chapel, 10.45 and 6.30, Rev. Eric Shaw
Chowbent Chapel, Atherton, 10.45 and 6.30, Rev. Kenneth Twinn
Coventry, Great Meeting House, Holyhead Road, 11, and 6.30 Rev. E. H. Morris
Crewe, Free Christian Church, Heath Street, 6.30, Supply
Crewkerne, Unitarian Church, Hermitage Street, 11 and 6.30, Mrs. M. R. Dickin
Croydon, Free Christian Church, Wellesley Road, 11, Children's Service, 6.30, Rev. J. P. Chalk
Denton, Wilton Street Chapel, 11, Children's Chapel, 6.30, Rev. Fred Cottier
Derby, Friar Gate Unitarian Chapel, 6.30, Mr. T. Gregory
Ditchling, Old Meeting House, Mr. J. [illegible]
Doncaster, Free Christian Church, Hall Gate, 11,——, 6.30,——
Dover, Adrian Street, Unitarian Church, 11, Sunday School, 6.30, Rev. Philip C. Whitehead
Dublin, Stephen's Green, West, 11.30 and 7.30, Rev. E. Savell Hicks
Dudley, Old Meeting House, Wolverhampton Street, 11 and 6.30, Supply
Dukinfield, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. S. P. Whitehouse
Dundee, Unitarian Church, 53 Constitution Road, 11, Rev. S. E. Bowen
Edinburgh, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. Bruce Findlow
Exeter, George's Chapel, South Street, 6.30, Rev. Dr. F. D. [illegible]
Gee Cross, Hyde Chapel, 11 and 6.30, Rev. J. Harry Smith
Glasgow, St. Vincent Street, Unitarian Church, 11, Service [illegible]
Glossop, Fitzalan Street, 2, Sunday School, 10.45 and 6.30, Rev. W. H. Cornell
Gloucester, Barton Street, 3, Rev. J. M. Quinn
Great Yarmouth, Old Meeting (Unitarian) Church, Middlegate Street, 7, Rev. H. H. Baker
Guildford, Ward Street Church, 11.15, Rev. R. Nicol Cross
Hale Chapel, Hale Barns, 10.45 and 6.30, Rev. G. J. Price
Halifax, Northgate End, 10.45, Mr. S. Burrows
Hastings, Free Christian Church, South Terrace, 11 and 6.30, Rev. Desmond Hilton
Hinckley, Great Meeting, Baines Lane, 11 and 6, Supply
Horsham, Worthing Road, 6.30, Rev. J. [illegible] Hall
Huddersfield, Fitzwilliam Street, 6.30, Rev. J. B. Tonkin
Hull, Park Street Church (Unitarian), 6.30, Rev. Ernest [illegible]
Isle of Wight, Newport, High Street, 11 and 6.30, Rev. W. J. Carter
Kendal, Market Place, Unitarian Chapel, 6.30, Rev. T. Wardle
Kidderminster, New Meeting House, 11 and 6.30, Rev. [illegible] W. Hill
Knutsford, Brook Street Chapel, 11 and 6.30, Rev. Albert Smith
Lancaster, St. Nicholas Street Church, 6.30, Supply
Leeds, Mill Hill Chapel, City Square, 10.45, Rev. Brian Golland, 6.30, Rev. J. S. K. Patrick
Leicester, Narborough Road, 11, Junior Church, 6.30, Mr. C. V. Walton
Leicester, The Great Meeting, East Bond Street, 11 and 6.30, Rev. Leonard Mason
Lewes, Westgate Chapel, 11.15, ——
Lincoln, High Street, Unitarian Chapel, 6.30, Rev. H. W. Kendall
Liverpool, Ancient Chapel of Toxteth, 11 and 6.30, Rev. L. A. Garrard
Liverpool, Bootle Free Church, 11, Rev. Norman Kirkman
Liverpool, Domestic Mission, Mill Street, 6.30, Rev. J. Kerr Murray
Liverpool, Gateacre Chapel, 11, Rev. Stanley R. Butler
Liverpool, Hamilton Road, Everton, 3, Sunday School, 6.30, Rev. Norman Kirkman
Liverpool, Hope Street, 6.30, Rev. S. R. Butler
Liverpool, Ullet Road, 11 and 6.30, Rev. E. B. Storr
London, Bell Street, Edgware Road, 6, Rev. Walter M. Long
London, Blackfriars Mission and Stamford Street Chapel, 6.30, Mr. John Wilson
London, Brixton, Effra Road, 11, Rev. E. G. Lee
London, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11 and 6.30, Rev. [illegible]
London, Forest Gate, Upton Lane, 6.30, Rev. John Kielty
London, Golders Green, Hoop Lane, 11 and 6.30, Rev. K. C. Treacher
London, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Rev. Ralph E. [illegible] (also 11, 1st Sunday in the month)
London, Hampstead, Rosslyn Hill, 11, Rev. [illegible] P. [illegible]
London, Highgate Hill Unitarian Church, 11, Rev. W. [illegible]
London, Ilford, High Road, 11, Rev. T. E. Dalton, 6.30, All Faiths Service
London, Islington, Upper Street, [illegible] Hall, 6.30, Rev. A. V. Fox
London, Kilburn, Unitarian Christian Church, Quex Road, 11, Rev. A. V. Fox
London, Lewisham Unitarian Church, High Street, 11, Rev. R. E. Gowland
London, Leytonstone, Lea Bridge Road, Leyton Green, 6.30, Rev. R. Taylor
London, Mansford Street Church, Bethnal Green, 6.30, Mr. R. H. Cornish
London, Richmond Free Church, Ormond Road, 11, Rev. Walter M. Long
London, Stratford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30, Mrs. E. Lawson
London, Wandsworth Unitarian Church, East Hill, 11, Rev. Arthur Peacock (also 6.30, 1st Sunday in the month)
London, Welsh Unitarian Church at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6, Rev. T. L. Jones
London, Wood Green, Unity Church, Newnham Road, 6.30, Rev. C. J. G. Greeve
Lytham St. Annes (Ansdell), Channing Road, 11, Rev. Alun Williams
Macclesfield, King Edward Street, 10.45 and 6.30, Supply
Maidstone, Unitarian Church, Market Buildings, 6.30, Rev. Desmond Hilton
Manchester, Blackley Unitarian Church, Chapel Lane, 6.30, Rev. David C. Doel
Manchester, Cross Street Chapel, 10.45 and 6.30, Dr. E. W. Wilson
Manchester, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. Maurice Barnes
Manchester, Monton Church, Eccles, 10.45 and 6.30, Rev. W. Hill Warren
Manchester, Pendleton Unitarian, Cross Lane, 6.30, Rev. T. W. Roberts
Manchester, Platt Chapel, Rusholme, 6.30, Mr. William McMillan
Manchester, Renshaw Street Mission, 6.30, Rev. B. L. Hopkin
Manchester, Stand Chapel, Whitefield (October 19), 10.45, Rev. Stanley H. Knight, 6.30, Rev. Aubrey Martin
Manchester, Wilbraham Road, Chorlton-cum-Hardy, 11, Mr. Philip M. Brown
Manchester, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, Rev. John Gill
Mansfield, Old Meeting House, 10.45 and 6.30, Rev. K. Sherratt
Marple, Unitarian Hall, 31 Stockport Road, 11 each Sunday
Middlesbrough, Free Christian Church, 6.30, Rev. E. A. Davies
Middleton, Old Road Chapel, 3.15, Rev. David C. Doel
[illegible], 3 and [illegible], 6.30, Rev. C. G. Tozer
Newcastle-on-Tyne, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. John Storer
Newchurch (Rossendale), Bethlehem Unitarian Church, 10.30 and 6.30, Rossendale Male Voice Choir
Northampton, Kettering Road Church, 6.30, Mr. A. Kenny
Norwich, Octagon Chapel, Colegate, 11, Rev. J. A. Kennedy
Nottingham, High Pavement Chapel, 10.45 and 6.30, Rev. C. Gordon Bolam
Oldbury, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. Harold A. Gunn
Oldham, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. Nuttall
Oxford, Manchester College Chapel, 11.30, The Rev. The Principal
Padiham, Nazareth Unitarian Church, Knight Hill, 10.30 and 6, Rev. L. Hallsworth
Park Lane Chapel, near Wigan, 11 and 6.30, Rev. Geoffrey L. Clarke
Plymouth, Unitarian Church, Notte Street, 11 and 6.30, Rev. E. H. Kinsley
Poole, Unitarian Church, Hill Street, 11, Junior Church, 6.30, Rev. J. W. Dunhill
Portsmouth, John Pounds Memorial Church, High Street, 11, Junior Church, 6.30, Mr. J. R. Sturges
Preston, Unitarian Chapel, Church Street, 6.30, Rev. W. A. M. Hillary
Ringwood, Hants., The Meeting House, 6.30, Rev. Francis Terry
Rivington Chapel, Nr. Horwich, Lancs., 3, Rev. R. J. Pritchard
Rochdale, Blackwater Street, 10.30 and 6, Rev. F. W. Bass
Rotherham, Church of Our Father, 10.45 and 6.30, Rev. B. Phillips
Sale, Atkinson Road, 11, Rev. John Gill
Scarborough, Unitarian Church, Westborough, 6.30, Rev. G. W. Parkinson
Sheffield (Attercliffe), 6.30, Mrs. F. Sorell
Sheffield, Fulwood Old Chapel, 11 and 6.30, Rev. F. Sorell
Sheffield, Unity Church, Crookesmoor Road, 11 and 6.30, Rev. E. D. Davies
Sheffield, Upper Chapel, 11 and 6.30, Rev. G. Stanley Whitby
Shrewsbury, High Street, Unitarian, 11 and 6.30, Supply
Sidmouth, Old Meeting, Unitarian, High Street, 11 and 6.30, Rev. H. Whitaker
Southampton, Church of the Saviour, London Road, 6.30, Rev. E. C. Lee (Anniversary)
Southend-on-Sea, Darnley Road, 6.30, Miss M. Griffiths
Southport, Portland Street Church, 11 and 6.30, Rev. T. J. Jones
Stockport, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. J. R. Blackburn
St. Helens, Corporation Street, 6.30, Dr. S. J. Kennedy
Stockton-on-Tees, Wellington Street, 6.30, Rev. A. D. Williams (also 11, 2nd Sunday in the month)
Sunderland, Presbyterian Unitarian Chapel, 11, Rev. C. Simmons
Swansea, Unitarian Church, High Street, 6.30, Rev. D. Vesey (also 11, First Sunday in the month)
[illegible], Free Christian Meeting House, 11, Supply
Swinton, Swinton Hall Road, 10.45 and 6.30, Rev. P. B. Godfrey
Taunton, Mary St. Chapel, 11, Rev. Wm. Miller
Tenterden, Old Meeting House, Ashford Road, 6.30, Rev. G. Knott
Todmorden, Unitarian Church, 10.45 and 6, Rev. Alec L. Forbes
Torquay, Unity Church, Montpellier Road, 11 and 6.30, Rev. Charles Eaton
Trowbridge, Conigre Unitarian Church, 11, Rev. S. Spencer
Warrington, Cairo Street, 10.30 and 6.30, Rev. Eric Wild
Watford, Friends' House, Church Road (by permission), 7.30 (last Sunday in the month)
Wallasey, Memorial Church, Manor Road, 11, Supply, 6.30, Rev. L. K. Gribble
Walsall, Unitarian Free Church, Stafford Street, 11, Rev. R. J. Williamson
West Bromwich, Lodge Road, 11, Children's Church, 6.15, Rev. R. J. Williamson
West Kirby, Brookfield Gardens, 11, Rev. Maurice Johnson (also 6.30, last Sunday in the month)
Whitby, Flowergate, 6, Rev. G. W. Parkinson
Wilmslow, Dean Row, 10.45, Rev. A. B. Downing. Styal, 3, Rev. A. B. Downing
York, St. Saviourgate Chapel, 6.30, Mr. J. Walker
The National Unitarian Fellowship provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., 15 Gordon Sq., W.C.1.

AUSTRALIA

Adelaide, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. Colin Gibson
Melbourne, Unitarian Church, Cathedral Place, C.2; Unitarian Half-Hour broadcast, 4.15. Services: 4 p.m., second Sunday in each month, Evening 7 p.m. Rev. V. James
Perth, Western Australia, Unitarian Free Christian Fellowship, Rev. R. H. [illegible], 133 Duke Street, Scarborough, West Australia
Sydney, New South Wales, Unitarian Church, 15 Francis Street (off College St.) 7.15, Rev. D. W. [illegible], Manse Telephone LX [illegible]
Unitarian Fellowship of Australia, 1 Gibbs Alley, Melbourne, C.1. Minister: Rev. W. Bottomley. Meetings as advertised.
Seaford Community Church, Austin Road, Seaford (Vic.). S.S. weekly at 2.15 p.m. Public Worship, fortnightly, 3.15 p.m. Minister: Rev. W. Bottomley

CANADA

Montreal, Church of the Messiah, Sherbrooke Street West and Simpson Street, 11, Rev. Angus Cameron
Toronto, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. W. P. Jenkins
Vancouver, B.C., Unitarian Church of Vancouver, 1,550 Tenth Avenue West, 11, Rev. A. P. Hewett

NEW ZEALAND

Auckland, Unitarian Church, Ponsonby Road, 11 and 7, Mr. M. J. Wilson
Wellington, Service suspended — Enquiries — Mrs. Waters, Tel. 40-232

SOUTH AFRICA

Cape Town, Hout Street, 11, Sunday School; 7, Service, Rev. Maurice C. Ballantyne

Change of Address

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SUNDAY SCHOOL ASSOCIATION
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Death

Crome—At 9 Wellmeadow Road, London, S.E.13, on September 28, aged 72, Mary Crome, widow of Frank Crome.

Rochdale: On Sunday, September 14, the Unitarians of Rochdale celebrated their Sunday School anniversary. The morning and evening services were conducted by a former minister, the Rev. W. Beer, and the afternoon service was conducted by Miss Joyce Lord, treasurer of the school. Congregations at all three services were excellent, and the school superintendent, Mr. Nathan Ashworth, reports that the offerings amounted to just over £70.

THE INQUIRER

All letters and manuscripts for the Editor must reach the Office not later than Monday morning for publication the same week. All communications must be accompanied by the name and address of the sender.

Subscription Rates: £1 3s. 10d. per annum (post free).

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Late Holidays

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Presentation to the Rev. J. B. Tonkin and Mrs. Tonkin

On the afternoon of September 28, a large congregation of members of Northgate End Chapel, and its sister Church of Fitzwilliam Street, Huddersfield, assembled at Northgate End for the last Service conducted by the Rev. J. B. Tonkin as Minister of the two churches. Mr. Tonkin's readings and sermon were given with the same great sincerity and power that has been customary throughout the five years of his Ministry. It is good to know that although Mr. Tonkin is retiring from the Active List of Ministers he will still be residing in the district and often available to take Services as a supply.

After the Service, members gathered in the Schoolroom for a Social Hour and Tea, and afterwards a presentation of cheques from the two churches to Mr. and Mrs. Tonkin as tokens of the affection and esteem in which they are held by all.

Mrs. England, in making the presentation for Huddersfield, expressed what everyone feels when she said that, besides the unfailing drive and efficiency they have shown in the work of the Ministry, Mr. and Mrs. Tonkin have manifested an unfeigned and abiding interest in the affairs of their congregations and individual members and have made real friends everywhere.

Mr. and Mrs. Tonkin both addressed members and thanked them for the gifts and for their help and friendship through what had been a most happy Ministry. They hoped to see them many more times while they lived in Halifax.

Chapel Dinner at Kendal

Rev. Principal and Mrs. F. Kenworthy were the guests of honour at the first annual Chapel Dinner held in the Fleece Inn, Kendal, recently. Representatives of all the Chapel organizations spoke. This first dinner celebrated the near-completion of the Renovation Fund of £1,600 which was opened earlier in the year. Highlight of the Chapel redecoration scheme is a red and purple-panelled ceiling set with gold motifs and framed with contemporary wood facings. White walls, shaded side lights and angle reflectors complete the plan. The attempt has been to blend contemporary colours and materials with the 18th century structure. The re-opening service will be held on Saturday, November 8, at 3 p.m.

Unity Church, Upper St., N.1.

The New Church Will Be Opened on
Saturday, November 1, at 4 p.m., by
SIR ADRIAN BOULT
The Rev. Basil Viney will conduct a short
Dedication Service after the Opening

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At present we have no organ. Gifts for the Organ Fund will be gladly received by the Minister (Rev. A. Victor Fox, B.A.), or by Miss Wilna Lumsden, 101 Wakelin House, Sebbon St., N.1.

Scarborough: A large congregation assembled for the Rev. G. W. Parkinson's Induction Service which was conducted on September 20 by the Rev. E. Penn (Hull). The Revs. E. D. Davies (Unity, Sheffield), and H. W. Kemshall (Lincoln) gave the charges to the congregation and minister respectively while Mr. H. Matthews (chairman of the congregation) formally welcomed and installed the new minister. At the subsequent welcome meeting, over which Mr. Matthews presided, warm tributes were paid to Mr. Parkinson's many years of lively and courageous service in our ministry by two old friends of his: the Rev. J. Hinkins (who represented both the Yorkshire Unitarian Union and the Ministers' Fraternal) and the Rev. H. W. Kemshall (a former Scarborough minister). Mr. E. Strachan brought the good wishes of Whitby, of which Mr. Parkinson will also be in charge. Greetings were also expressed by representatives of York, Hull, Stockton and Doncaster (Mr. Parkinson's former church from which a bus full of well-wishers travelled to Scarborough). Mr. W. Johnson (Church Secretary) simply and sincerely pledged to Mr. Parkinson the loyal support of the congregation. So ended a memorable day, rich in good fellowship and hope for the future!

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